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THE  
INAUGURAL AND ANNUAL ADDRESSES  
BEFORE THE  
Homœopathic Medical Society  
OF THE  
STATE OF NEW YORK,

February 9th, 1869,

BY WILLIAM H. WATSON, M. A., M. D.,  
PRESIDENT OF THE SOCIETY.



From the Transactions of the Homœopathic Medical Society of the State of New York, 1869.

ALBANY:  
THE ARGUS COMPANY, PRINTERS,  
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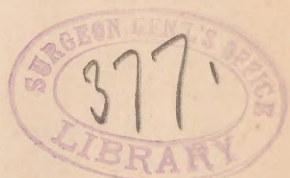
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## INAUGURAL ADDRESS.

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*Gentlemen of the Homœopathic Medical Society of the State of New York.*—Permit me to return my thanks for the honor which you have conferred in electing me to the Presidency of this Society, and to crave your kind indulgence and co-operation in directing its deliberations. With such co-operation, I doubt not that the session will be harmonious, and conducive to the promotion of its best interests.

During the last two years, death has been unusually busy in our ranks, and has stricken down some of the most honored members of our profession. We shall see them here no more forever. While the memory of Hubbard, Gray, Peterson, Potter, Merritt, Vanderburg, May, Hull, Barker, Bryant, Matthews, Geo. Lewis, A. A. Lewis, Quin, Mason, Wolcott and Dunnell will be ever green in the hearts of the members of this Society, their bodies lie quietly in the grave, awaiting the sounding of that trumpet, which shall call them to receive the reward of the deeds done in the flesh. The volumes of our transactions will contain fuller and more fitting tributes, penned by loving hands, than any which I may here pronounce upon them; and yet I may remind you that the year 1868 has deprived the profession of some of its most conspicuous ornaments. The stately Vanderburg, the very Nestor of our profession in this State; the scholarly Quin, the cultivated, liberal minded and æsthetic Hull, were among its earlier pioneers, and contributed no mean share in establishing it in its present enviable position in this commonwealth.

Some of the gentlemen whom I have mentioned were full of years; but *all* of them have waged the unequal contest with the grim destroyer with honor to themselves and their profession. Some of them have labored on the crowded highways of life, where all is dust and turmoil, and ministered to the relief of the children of affluence and honor. Others have followed their chosen calling in the more

humble towns and villages which are scattered among the hills, and along the winding streams of our beautiful State. They rest from their labors. No more shall the midnight bell summon them from their slumbers to soothe the anguish of disease, or to stand beside the bed of the dying, and close the eyes of those whom they had vainly hoped to save. No more shall they bid defiance to the tempestuous storms of our northern winters, or breast the noontide heat of our summers. The obliquities of worldly fortune, the ingratitude of those whom they have unselfishly and faithfully sought to serve, have now ceased to depress them. No splendid monument, no gilded tomb may mark their resting place; but what costly mausoleum may vie in eloquence with the simple and unadorned tale of their lives? Though those lives were disconnected with any of the events which confer fame and glory upon men, which the historian loves to record, and the poet delights to celebrate; though they had gained not the conqueror's wreath, or the rewards of civic renown, and may never have been the objects of public admiration and applause, yet are they not void of attractions to those who reverence virtue, and in the unseen triumphs of human life, behold some of its severest struggles, and proudest achievements. Theirs were victories which, unsung by mortal bards, will live forever in the strains of harps immortal. The grateful voice of suffering relieved, the silent tears of assuaged sorrow, hope planted in the breast of despair; these, to them, were achievements that outshone all the jewels that ever flashed from a monarch's diadem. To these ends had they devoted their powers, and consecrated their lives.

The profession in this State is in a very prosperous condition. The Medical School in New York has proved a great success. Its corps of instructors is composed of able and energetic men, and the number of its students is constantly increasing.

The Board of Managers of the New York Homœopathic Hospital, at a recent meeting, elected the venerable poet, Wm. Cullen Bryant, as their President, and intend to go forward with energy, and accomplish the purposes of the organization with no further delay. I would fain enlist the interest of every member of the profession in this State in this object. The friends of homœopathy, though constituting a large, if not predominating portion of the tax-paying population, have no public hospital in New York city. Cleveland and Pittsburgh, under far less favorable circumstances, have established homœopathic hospitals. The powers and privileges of the



charter are ample, and it should be put into operation at the earliest possible moment.

Numerous dispensaries are in operation in New York, and several other cities of the State.

It is well known that certain life insurance companies, controlled by allopathic advisers at their home offices, have refused to allow homœopathic physicians to act as examiners. I would recommend that this Society at its present session, pass resolutions that its members and the members of the county societies entitled to representation in it, will hereafter decline to fill certificates as attending physicians for such life insurance companies as fail to appoint at least one of their examiners from the regular homœopathic physicians, in the place where they solicit risks.

The Albany County Medical Society has already taken appropriate action upon this subject, in a series of resolutions published in the Transactions of this Society for 1866, at page 132.

The periodicals of the profession in this State are in a flourishing condition, and I would bespeak for them the earnest support of the members of this Society. Every member should furnish regular contributions to their columns, and otherwise contribute liberally to their support. It gives me great pleasure to announce that Drs. W. S. Searle and H. N. Avery, are about to issue half-yearly abstracts of all our journals in this country. I cannot too strongly urge upon the profession the importance of at once organizing county societies in every county where none now exist, and I would especially suggest to the physicians of Chenango, Cattaraugus, Genesee, Herkimer, Jefferson, Niagara, Orleans, Queens, Seneca, St. Lawrence, Tompkins and Wyoming counties, that they act without further delay.

It is a subject of great regret that the Constitutional Convention did not consider it as coming within its province to take action upon the report of its committee "On the Practice of Medicine and the Compounding of Drugs." It was ardently desired by the people, as shown by the fact that petitions containing sixteen hundred names were presented to the convention, and that the public press strongly urged action in this direction. The Hon. S. J. Colahan advocated the matter in an able speech, and was supported by this Society in a series of resolutions, offered by Dr. Holmes, requesting that the article proposed by the committee of the convention, be embodied in the fundamental law of the State. Had favorable action been taken by the convention, it would, in my judgment, have done much to

elevate the standard of medical education in this State, and to a great extent have protected its people from empiricism and the ignorance of pretenders in medicine.

It cannot fail, however, to be a source of congratulation that this Society through one of its members, Dr. Searle, placed upon record a most feasible, and liberal plan for attaining a similar end, in the bill which he prepared and presented to the Legislature, and which also received the sanction of this Society. Dr. Searle in some able and cogent remarks, showed to the Society, that its adoption would enable the public to ascertain not alone, who are *diplomatized*, but also who are *really qualified* practitioners of medicine, and thus establish an *honorary* degree, of which only those who were really qualified, and meritorious could avail themselves. Dr. Searle appeared in person before the committee of the Senate and argued the merits of the bill, but did not succeed in awakening sufficient interest to secure its passage. I would respectfully suggest that a committee be appointed to present a similar bill to the present Legislature. If not at present, the time must soon come when such a bill as this, first suggested by this Society, through Dr. Searle, will become the law of the State.

A new financial plan is now in action which seems to be entirely successful.

I would recommend that a committee be appointed to urge upon the present Legislature the necessity of taking appropriate action in reference to the erection of a lunatic asylum, to be located in one of the southern tier of counties of the State, and to be placed under the control of a physician of good standing in our school.

The President then declared the eighteenth annual session of the Society open for the reception of business.



## ANNUAL ADDRESS.

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### THE MEDICAL PROFESSION ; ITS DUTIES AND RESPONSIBILITIES, AND THE RELATION OF THE HOMŒOPATHIC TO THE ALLOPATHIC BRANCH.

*Gentlemen of the Homœopathic Medical Society of the State of New York, Ladies and Gentlemen.*—When I cast my eyes over the intelligent audience which I have the honor of addressing, and reflect upon the important part which many of those around me are now acting upon the eventful stage of life, I feel that no small responsibility has devolved upon me by your choice ; for I regard this occasion as being observed not for the transaction of a mere legal ceremony provided for by our constitution, but as a more solemn, grave and important meeting, when this Society expects from the speaker a careful attention in the selection of his topic and in his manner of treating it. He, therefore, who on such an occasion as this, should presume to occupy your time with light and trivial declamation, ought justly to receive in place of commendation, the painful proofs of your disfavor.

Such an occasion for giving a regular, systematic and fruitful direction to your thoughts, cannot with propriety be neglected, and yet it is but justice to myself to remark that so many gentlemen of talents and erudition fully qualifying them for the task, have preceded me in this appointment, that small and narrow space remains for their successors to stand upon. I have, therefore, but to hope that the subject I have chosen upon which to offer a few plain remarks, may not prove entirely devoid of interest.

I propose to call your attention this evening, to the subject of the *medical profession, its duties and responsibilities, and the relations of the homœopathic to its allopathic branch.*

In all ages and in every stage of social development and civilization, the ability to relieve suffering and to prevent disease and its concomitant anxieties, has been regarded as the noblest attribute of humanity. Its antiquity is coeval with that of the human family, and it has been claimed throughout all ages and in every nation. Attempted by the Egyptian priest and Grecian philosopher in the times of paganism, it was miraculously exercised by the divine founder of our holy religion, who ranked it among the first of all good works, as superior in efficacy to the learning of the Pharisees and the ceremonial of the temple. The Druid priest resorted to the aid of medicine amid the primeval oaks of ancient Britain, and administered his simple herbs within the sacred grove, amid the burning of fragrant incense and sacrificial offerings to propitiate the mercy of an offended Deity. During the long night of intellectual darkness, when barbaric sway seemed to have no other impulse than that of destruction, and when every man looked on a stranger as his foe, religion, learning and medicine in triple alliance, sought refuge in the monastery, for each in turn to cast abroad the light of hope and stay the increasing gloom. The sainted recluse, joined to the study of the fathers of the church, a reading of the works of Galen and Hippocrates, and while he shrived the sins of the waylaid traveler, or received the confessions of the fallen knight, not unfrequently did he dress their wounds.

Medicine has ever been the chosen companion and attendant of religion. Perhaps there is no time when we can find so ready an access to the heart as during the period of convalescence from a severe disease. When he who has hitherto enjoyed all the powers and energies of manhood to the full, has found himself suddenly reduced, by the unnerving hand of sickness, to the feebleness of infancy; when giant strength has been laid prostrate, and busy activity has been chained to the weary bed, how sensibly is the conviction forced upon us of the frailty of that vigor, which, in our boisterous days of health, we madly thought an adamant armor against all adversity. Then, when we have been led to the very brink of that precipice, over which we must surely fall, when the inside of our future grave has been displayed, as it were from the very verge, and while the languor of our whole frame is associated with all the softer and more placable emotions of our nature, no counselor can find so ready access to the ear of the recovering invalid as his physician, to whom, under heaven, he stands indebted for escape from



death. This friend does not approach him with the air of a severe censor and inflexible moralist, but as a kind monitor, who gently indicates the deviations from prudence and propriety which led to his disease, and the risk of its renewal, unless restraint be imposed on all animal indulgence, and passionate mental excitement. Without a possibility of the slightest suspicion of selfish purpose he points out the conduct which, while it preserves health, fortifies morality, and leaves the confiding patient open and prepared to receive the holy influence of religion. So intimate is the connection between physical comfort and moral well being, that the one cannot be seriously affected without the other suffering.

No other profession, my brethren, is so essentially benevolent and disinterested as our own. Other callings, in addition to their legitimate compensations, offer inducements external to themselves.

The warrior, who for glory, the representative of power, advances to the cannon's mouth—the statesman who toils to be the guide of a nation's destiny, and to have his name transmitted with honor to posterity, find incentives and rewards external to themselves, and, alas! not unfrequently destructive of the peace and happiness of their fellow men. The merchant, who toils for wealth and social distinction, hopes to pass his declining years surrounded by all the comforts and luxuries which affluence alone can yield. The poet, reveling amid the creations of his own fervid imagination, is proudly confident of winning the applause of an admiring world. But *he*, to whom these, *living*, look for succor, and of whom, when dying, they seek relief, he, who alone, among men, seeks to cope with the king of terrors; the physician, the dweller almost in the crowded hospital, the prison and the pest-house, receptacles of serious disease, and sources of poisonous emanations, hears no voice but that of duty, and, too frequently, knows no reward but the pleasure of rescuing the unfortunate sufferer from death, and of restoring him to his family and friends.

The genial influence of such a profession is sensibly felt and observed throughout the minutest ramifications of society, and thrills the hearts of all its members. If not an integral part of the social compact, it possesses the unquestionable merit of conferring on the latter much of its interest and value, by imparting efficiency to deeds of humanity, and grace to deeds of charity.

Such, gentlemen, is a hasty sketch of the character of the medical profession. Let it be our duty to see to it that its influence may never

be lessened. Let us take heed that in every proper manner we uphold the dignity of the science which we have espoused.

Allow me here to direct your attention to several important points :

*First.* There exist between the physician who has the confidence and patronage of a community, and the members of that community, certain reciprocal duties and obligations which should ever be acknowledged and fulfilled by all the parties concerned.

The physician, on the one hand, should be always ready to render his services to his patients, in season and out of season ; to forswear his ease and his comfort ; to be deprived of his rest ; to subject himself to wearing anxieties, to gigantic responsibilities, and to corroding cares for the relief of the sufferings of his fellow men. He is, in a certain sense, also the guardian of the health of the community in which he resides, the individual to whom in times of pestilence and disease it especially turns for safety and advice. He should, therefore, be ever ready to communicate his knowledge freely, and to render his advice when sought for the public good. The public, on the other hand, should always render to the faithful and capable physician that respect and honor which is due to him in consideration of the sacrifices which he makes, and the services which he constantly renders.

*Second.* The physician should be earnest and enthusiastic in the discharge of his professional duties. If he loves not his profession, then has he indeed mistaken his vocation. No man can attain a high degree of success in any pursuit unless his whole heart is in it. When the feeling of enthusiasm does not exist, the mind soon becomes wearied of the object of its pursuit, and if it continues to strive for its attainment at all, it is only in a careless and indifferent manner. It is therefore absolutely essential that a man possess a generous enthusiasm for whatever he undertakes to do ; for to do anything in a careless and indifferent manner will never insure success. Enthusiasm is a quality which has been a distinguishing characteristic of every man who has accomplished anything great, noble or good in the history of our race. The artist who feels no ardent attachment to his calling, but pursues it only as a means of subsistence, will never arrive at eminence. If, in the productions of his pencil, the painter looks only to a pecuniary reward, he will surely fall far short of that excellence which is attained by the more enthusiastic admirer of the profession. The question which he is continually asking himself is, not how *beautiful* and *excellent* can I make my works, but how much can I possibly obtain for them ? His imagination thus presents him with



no lofty ideal of beauty for contemplation, and he makes but little progress towards perfection. The history of every profession, and of every department of art, recalls a far different account of the men who have distinguished themselves above their fellows. Had it not been for their enthusiastic devotion to art, the names of Michael Angelo, and of Raphael, would not have been familiar to our ears. To the enthusiastic sculptor, the marble appears breathing with life; but to him who toils on wearily, without a deep interest in his work, it is but a shapeless mass of stone, which he is to fashion into form only as a means of obtaining his daily bread.

With the *physician* this quality is *indispensable*. It is the *great* and *only* secret of success. It creates for him a perseverance which seeks to surmount all obstacles. It inspires him with the *confidence* of *excelling*, which is one of the most essential elements of success.

*Third.* The physician should alike avoid prejudice on the one hand, and skepticism on the other. The first makes him a bigot; the latter renders him a medical infidel. The first, like a chilling and soulless iceberg, drifting unguided from the frigid north, and rolling hither and thither to destroy whatever may come within its range, is ever an opposing obstacle to him who would explore the unknown polar sea, in search of scientific truth. The second, like the whirling maelstrom, will engulf him beneath a sea of perplexities and doubts.

His should be no merely speculative and theorizing spirit, but he should be liberal-minded and yet practical, ready to accept knowledge from any source, however humble, which may enable him the better to accomplish his patient's cure. "Prove all things; hold fast that which is good," should be the maxim by which he should daily work. I may be permitted here to quote from the very able address of a former respected President of this Society, Dr. H. D. Paine: "I understand that it is the chief duty of the medical man to consult first of all, the interests of the sick who may be intrusted to his care, rather than to vindicate any particular theory, however plausible it may appear to be; and that he is bound to cure them if he can, by the surest and most expeditious means available. No matter whether those means are consonant with his accepted hypothesis, or not, if he has sufficient testimony of their efficacy and superiority, he has no right to deny his patients the advantage of their application. Not he who adheres most rigidly to the dogmas of his accepted theory, or blindly follows his system through thick and thin, is most likely to deserve the confidence of his patients, but rather he, who, rising

above mere hypothesis, is willing to acknowledge the supreme logic of facts, whether they tend to confirm or contradict his preconceived ideas."

Golden words are these, my brethren. I would that I could indelibly engrave them upon the heart of every physician who honors me by his presence.

I come now to consider the relations of the homœopathic to the allopathic branch of the medical profession. What are they, and what are the duties which they impose upon us?

The position of allopathy at the present day is indeed a peculiar one. Intrenched in her prejudices, vociferous in her boastings, with a jealous exclusiveness, she possesses and seeks to retain most of the public eleemosynary institutions of this country. In every community, the intelligent and wealthy are constantly yielding their adherence to her younger, more vigorous, and rapidly growing sister, homœopathy. In the great social and commercial metropolis of this State and country, in the towns along the banks of our beautiful Hudson, in the great interior cities of this commonwealth, more than one-half of the taxes are said to be paid by the adherents of homœopathy, and a similar statement is true of the whole country. In every community where there are educated and intelligent physicians of our school, it is a well known fact, that they command the patronage of the major portion of the wealth, intelligence, and morality of that community. In Massachusetts, there were in June, 1867, 251 educated homœopathic physicians; in Michigan, 275; in Illinois, 394; in Ohio, 352; in Pennsylvania, 374; and in the other States the number of physicians of our school bears a like proportion to the population.

In the city of Philadelphia the number of homœopathic physicians has increased sevenfold in twenty-six years, while the population increased only threefold, and the number of allopathic practitioners there relative to its present population is ten per cent less than in 1830. This is in the very stronghold of allopathy in this country, and as it were in the Mecca of its votaries. Prof. Morgan, in his very able valedictory before the graduating class of the Homœopathic Medical College of Pennsylvania, delivered March 2, 1867, and to which I am indebted for the above and other statistics, has shown beyond dispute that should this ratio continue, ere the next century shall have been ushered into life, the *power* of the medical profession in that city will have wholly passed to the side of homœopathy. We



have seven colleges in this country, and there are dispensaries, infirmaries or hospitals in New York, Philadelphia, Boston, Brooklyn, Chicago, St. Louis, Cincinnati, Harrisburg, Leavenworth, Newark, Pittsburg, Poughkeepsie, Troy, Rochester, Washington, Albany and Buffalo.

We have also twelve homœopathic periodicals published in New York, Philadelphia, Boston, Cincinnati, Cleveland, Detroit, Chicago, Milwaukee and St. Louis. If we come now to our own State, we find that there are nearly *eight hundred* educated and legally diplomated homœopathic physicians. In the city of New York from 1840 to 1866, a period of twenty-six years, there has been an increase of over 600 per cent, in the number of physicians of our school.

In view of the above facts we may here not inappropriately address to allopathy the remarkable words of the eloquent Carthaginian orator, Tertullian, while speaking in defense of the persecuted Christians, to the senate of Rome: "We are a people of yesterday, and yet we have filled every place belonging to you; cities, islands, towns, assemblies, your very camp, companies, palace, senate, forum; we leave you your temples only."

Yes, my friends, and as the darkness and mists of polytheism disappeared before the mildly increasing effulgence of the Christian religion, so shall the errors and delusions of allopathy pass away, and forever disappear, before that beneficent system of homœopathic medication, with reference to which it has been shown by irrefutable statistics, that the mortality of diseases in general under its administration, is less than one-half of that under allopathic treatment, while the average length of sickness is only as two to three.

This is the system of medicine, supported, as it is, by the greater portion of the wealthy, intelligent, moral and influential tax-payers of this State and country, to which "Allopathic Obstructives" would deny admission into the great public eleemosynary institutions.

Prof. Cooke, in his eloquent address before the American Institute of Homœopathy, has rightly said: "It is for the purpose of crushing out forever and forever, a system full of horrors and of mischief, that we would have you insist in your halls of legislation, in your public meetings, in your very politics, if you please, that the more beneficent, the less expensive, the only system of medicine worthy of the name, shall have afforded it by governments and corporations, the right of practice in its public charities."

My brethren, these things must not longer be. It was the principle .

that there should be no taxation without representation, which virtually gave rise to the existence of the United States. But here we behold the anomalous spectacle of at least one-half of the taxes which support our public charities, taken from the pockets of those who have no voice in their medical management, and who would never willingly entrust their own lives, or the lives of those most dear to them, to the treatment of the medical men who control them.

True it is, that, as I have above shown, we have numerous dispensaries and hospitals supported by private subscription, where homœopathy is the recognized treatment, but most of the public institutions are still under the control of the allopathic profession. Homœopathic physicians and surgeons, are denied admission into the army and navy, while a majority of the members of Congress and heads of departments, are firm adherents of that mode of practice. And why are they excluded? Is it by any legal or congressional enactment? Not at all. Is it because the people of this country have at any time or in any way, given to the allopathic profession a perpetual succession in the army and navy? Not at all, but because the examining boards have chanced to be composed of allopathic physicians; and they, without law, yea, in defiance of law, and without the slightest pretext of right so to do, have refused to admit homœopathic physicians and surgeons to even an examination for these places. Was a clergyman, otherwise qualified, ever refused a position as chaplain of a regiment during the late war because he was an Episcopalian, a Presbyterian, a Unitarian or a Catholic? No such instance ever occurred. Would our Baptist friends be content that the Roman Catholics should have the sole appointment of chaplains in the army and navy, and with arrogant presumption, deny them even an examination for these positions? Would our Presbyterian brethren be satisfied to be examined by a board composed entirely of Episcopalian clergymen, for positions as chaplains in the army or navy? We think not. We have not a State religion. Have we a State system of medicine? Has this State, or any other State in this country, ever decreed that such a school of medicine, whether it be the allopathic, homœopathic or the eclectic, shall be *the* system of medicine, *par excellence*, and the only one to be tolerated in its public institutions; and that *its* high priests alone are eligible to positions of public trust and influence? I beg not to be misunderstood. The homœopathic branch of the medical profession raises no arrogant or puerile claim of exclusive legitimacy; it seeks not to monopolize all



the charitable institutions of this country, as the allopathic school has done, and still seeks to do. We ask nothing but simple justice. We wish only as many appointments as we are justly entitled to by our numbers, our intelligence and influence, and the amount of taxation borne by us and by our adherents. *Justice*, however, we must have. "*Justitia fiat, si ruat coelum*," should be our motto, and we must see that it is now accorded to us. To this end let us more fully organize and develop our strength, by the formation of county societies in every county of this State, where there is the requisite number of physicians of our school. Let the friends of homœopathy continually agitate this matter, and by their votes at the polls, mark every applicant for public position who is not willing to grant us equality in this regard. Let us then ascertain the views of every candidate for public favor, and, withholding our own votes, induce our friends to do likewise, unless he will pledge himself to use his influence, in whatever position he may be placed, to secure us our rights.

We have only to act in concert, and our wishes will be respected. There is an old Spanish proverb, "that the world belongs to him who takes it." We have only to act upon this principle, and fearlessly assert our right to full representation in the army and navy, and to our just proportion of the funds which support our public hospitals, and these rights will be accorded to us. The monarchical governments of the old world are far in advance of ours in that respect. The Bavarian government has granted the same privileges in the army to homœopathic surgeons as to those of the other school. In the war between Austria and Prussia, they stood on the same footing. As proof of the truth of my assertion, I have only to point you to the indications of popular opinion, that power in this country is mightier than governments or laws. I will cite a few facts only.

On the first day of June, 1867, the New York Ophthalmic Hospital, for fifteen years under allopathic management, was by its trustees transferred to the hands of homœopathic surgeons.

Again, the state of Michigan has refused to grant aid to its university unless the regents literally comply with the requisitions of statute law, and appoint a professor of homœopathy in the said institution.

On the 16th of October, 1867, the New York Academy of Medicine suspended Dr. A. K. Gardner because he had frequent consultations with Dr. Bartlett, a homœopathic physician of New York.

Dr. Gardner, in a manly manner, admitted that he had held consultations with Dr. Bartlett; and asserted that he had a right so to do, that he did not repent of it, and should continue to do the same thing; and then, taking his coat and hat, walked out of the room, and thus broke off his connection with the ridiculous academy. Witness, upon this occasion, the outbursts of indignation at the bigoted action of the academy, which came from the press from the Atlantic to the Pacific. All the leading journals of New York, the *Tribune*, *Times*, *World*, *Herald*, *Independent*, *Nation*, and the principal journals throughout the country uttered a cry of disapprobation at the intolerant and unphilosophical position of the academy, and of commendation at the manly and independent course pursued by Dr. Gardner.

At a regular meeting of the academy, held soon afterwards, a Dr. Holcombe, desirous of obtaining the same honors of martyrdom accorded to Dr. Gardner, *forced* upon its notice the fact that *he* too had associations with homœopathic physicians, and should continue to do so, whatever might be the opinion of the academy upon that point. According to the report of the *New York Post*, it would appear that the academy had been so completely cowed by the expression of public opinion in the case of Dr. Gardner, as not even to dare to entertain the subject. Dr. Holcombe made two attempts to have it take action upon the question, but on the second attempt to be heard, a motion to adjourn was hastily carried. So ashamed were the members of the academy, and so utterly submissive, that, according to the *Post*, they endeavored to prevent the representatives of the press from publishing the proceedings. Alas! in the nineteenth century, an academy, professing to be ranked among scientific associations, from fear of public sentiment, *dares* not give publicity to its proceedings!

I cite these instances merely as indices of public opinion, showing how strongly the current has set in our favor, and to prove that we have only to ask from the hands of our legislators those rights to which we are justly entitled, and they will hasten to confer them upon us. With the action of the academy towards Drs. Gardner and Holcombe, *per se*, we have nothing to do; but as an illustration of the drift of public opinion, the unanimous voice of the press in its condemnation speaks trumpet-tongued in our favor.

Again so well satisfied is the public becoming of the great superiority of the homœopathic to the allopathic treatment, that prudent



business men, both in this country and in England, have organized life insurance companies based upon that fact; and offering to insure the lives of those who employ the homœopathic treatment when sick, at lower rates than those at which they insure the lives of allopathists. There are now four companies of this kind in successful operation in this country and one in England. No homœopathic physician, and I trust none of the laity, will hereafter insure in any other companies, for the most obvious reasons. As they insure *chiefly* or *solely* the lives of those who employ homœopathic physicians, and as the classes employing such physicians are in every community in a very much larger proportion, people of intelligence, wealth, and good morals, than the classes of the community employing allopathic medical attendants, and consequently have both the knowledge and the means for the preservation of their health and lives in an eminent degree, it follows, that they are less liable to disease than other classes of the community, and when they are attacked are more sure to recover; and hence from this cause *alone* the mortality among those insured in the homœopathic companies will undoubtedly be far less than among those insured in the ordinary life insurance companies. When in addition to this we consider the fact, proved by the most reliable statistics, that out of one thousand cases, under homœopathic treatment, in all kinds of acute diseases, only one-half as many die as under allopathic treatment, we have an argument which is irresistible, as to the benefit in the form of dividends or low rates of insurance, accruing to those who insure in the homœopathic over those who insure in other companies.

Evidences are not wanting that homœopathy is on the eve of universal adoption. Prof. Hoppe, of the University of Basle, an enlightened allopathist, with a liberality as rare as it is commendable, states "that the two great events in medicine, since the early ages, have been these discoveries of Hahnemann. (1.) That in every individual case of disease, the specific remedy—the *individual* specific remedy—must be sought for and found, and that (thus) in every individual case of disease the process of cure is a process of discovery. (2.) The discovery of Hahnemann, that the remedy acts in small, very small, doses, in smaller doses than any one has hitherto imagined, and that in these very small doses it may act more powerfully than in large doses." "A discovery," adds Dr. Hoppe, "which surpasses, in brilliancy, all of Hahnemann's other achievements."

In the year 1865, Dr. Haldane, lecturer at the Royal College of

Surgeons in Edinburgh, says: "If the power of curing disease by medicines is ever to be attained, it will be by the discovery of agents which shall act in a *specific* manner upon the tissues and organs of the body. It will be asked how are we to attain a knowledge of the specific properties of medicines, and of the circumstances in which they will be useful. My answer is, by experiment. And it is not sufficient that we are acquainted with the physiological effect of a remedy; that is to say, with its action on the healthy." Thus *directly* and by *implication*, this high allopathic authority sanctions the directions of Hahnemann respecting the selection of the drug.

Dr. Archibald Reith, physician to the Royal Infirmary of Aberdeen, in an article on the "Therapeutic action of aconite in dilated conditions of the blood vessels" (Edinburgh Medical Journal, April, 1868, p. 894), uses the following language in relation to homœopathy: "Separate it from infinitesimals and there is little fault to find. We are fully aware that homœopathy contains an element of truth; shall we continue to reject that element because Hahnemann buried it in so much rubbish? I cannot believe so; and I think that the recognition of the double action of drugs might serve as a basis on which the two opposing schools could ultimately be reconciled"—a "consummation," he adds, "devoutly to be wished."

Dr. Louis Saurel, editor of the *Revue Therapeutique du Midi*, thus writes: "Our incredulity has less to do with the *principle* of *similars*, which *we consider rational* and frequently practicable, than with *infinitesimal* doses. We can easily believe that certain diseases can be cured, perhaps even *the most part*, by remedies acting *homœopathically*, provided that their dose be one appreciable by the senses."

Allow me now a single word upon the subject of consultations with allopathic practitioners. While I candidly acknowledge that the interests of the sick should be paramount to all other considerations, I cannot but think that such consultations should be deprecated, at all events, in medical cases. In surgical and obstetrical cases, where the subject of therapeutics does not necessarily arise, it is a matter of less moment. While I grant that in matters of diagnosis and pathology, the well educated allopathist may be our equal, it is manifest that in matters of therapeutics, very few of them could be competent to discuss the matter of treatment with the well educated homœopathic physician, for the reason that they are not conversant with the homœopathic mode of using drugs. Most of the members of our branch of the profession, have studied allopathy, and



many are graduates of its schools. We are, therefore, as conversant with their modes of treatment as themselves. With the allopathist, however, the case is different. However well instructed he may be in the theories of his own school, of ours he generally knows absolutely nothing. This is very evident, from the fact that we daily hear of their confounding *infinitesimal doses* with the *principle* of homœopathy, as if *that* were an *integral* part of our science, while every intelligent homœopathic layman, even knows, that there is as great a latitude on the subject of doses in our school as in theirs. The chief glory of the founder of homœopathy does not consist in the discovery of the efficacy of *small* doses, but in the demonstration and introduction of the great doctrine of curing maladies by impressing diseased tissues with medicines which operate *specifically* upon these tissues themselves, rather than on distant parts.

Finally, my brethren, what is the practical lesson to be deduced from the facts which I have recited? I have shown you the immense increase of homœopathic physicians in this State and country, and have demonstrated how all pervading is the popular interest in it, from the action of the recognized organs of public opinion; and, finally, I have shown that some of the most liberal and gifted minds of the allopathic school, are more than half inclined to the adoption of homœopathy. *No union* with that antiquated school, is, in my judgment, either possible or desirable. (1.) It is not possible because, believing, as we do, in a *general law for the selection of the curative drug*, we could not affiliate with them until they adopt the principle of *similars*, and make it the basis of their practice. When they do adopt that position, there will cease to be a need of union, for they will be homœopathists like ourselves, and like other educated physicians, who practice upon the principle of *similars*, they will be eligible to our societies. When they renounce the fallacies and imperfections of their mode of practice, that action alone will make them of us and with us. Our system has for its end, the entire overthrow of their orthodox faith and practice, a demolition of their theories and a return to the purely inductive method of research in medicine. We cannot, therefore, compromise with them were we disposed so to do. (2.) Such a union is not desirable for us, since by it we should be deprived, to a great extent, of that principle of emulation which has been our greatest aid in striving for perfection in the healing art.

Let us seek to make our school, at once, broad, catholic and comprehensive; to such an extent that liberal-minded and educated phy-

sicians of all shades of views, assenting *only* to the therapeutic maxim, "*similia, similibus curantur*," as the *guide in selecting the appropriate drug for specifically impressing diseased tissues, and regarding this as the only manner in which we can attain the power of curing disease by medicines*, may be welcomed in its ranks. Let bigotry and intolerance find no abode among us; they have no place in the realm of science. Let us press on in the united and sober, yet enthusiastic and earnest effort to perfect our art, and yet more fully demonstrate to the world, the superiority of our mode of practice. To that end, let us, with renewed zeal, cultivate the sciences of diagnosis, pathology and therapeutics; and, while we beware of the boastings of unfounded pretension, hold ourselves ready to adopt truth from whatever source it may come to us.

While we may differ with the practitioners on allopathy, we should treat them neither with bigotry and intolerance, nor with contempt; but, rather, with that chivalric courtesy which, while it compels respect from others, cheerfully renders it in return. Let our motto be, both in regard to ourselves and our opponents, "*in certis unitas, in dubiis libertas, in omnibus charitas*."





